

Allah Par Imaan Lane Ka Matlab Kya He?



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Rahe Amal Hindi se in rivayato ke khulase
ke Lipyantaran kiya he.

Bismillahirrahmanirrahim

{1} Allah Par Imaan Aur Uske Asrat

Imaan billah, yani Allah par imaan lane ka matlab ye he ki us ko hamesha se majud maana jaaye, us ko sansar ka paida karne vala aur sansar ka akhela prabandh karne vala maana jaaye, aur is baat ko svikaar kiya jaaye ki uska koi sazi aur sharik nahi na duniya ko paida karne me aur na duniya ka kanoon chalane me, aur maana jaaye ki har tarah ke aib aur har kisam ki kami se uski jaat pak he, aur vo tamam achchhi aadato ka malik aur tamam khubiyo vala he. (Muslim an Umar Bin Khattab rd, rivayat ke ek hisse ka Khulasa)

{2} Allah Par Imaan Laane Ka Matlab

Muaz rd, ke bayan ka khulasa ye he ki me Rasulullah ﷺ ke bilkul karib baitha huva tha,

sunne me koi pareshani bhi nahi thi, Aap ﷺ ke farman ko aasani ke saath sun sakta tha, lekin jo baat Aap ﷺ farmana chahte the badi aham thi, isliye Aap ﷺ ne teen



bar pukara aur kucch nahi farmaya ye isliye kiya taaki mujh par is baat ki aehmiyat saaf ho jaye aur me khub kaan laga kar baat sunu, Aap ﷺ ke farman se tauhid ki aehmiyat malum huvi ki ye jahannam ke azaab se bachne vali he, jo chiz Allah ke gusse se bachne vali aur jannat ka haqdar banane vali ho usse jiyada kimti chiz bande ki nigaah me aur kya hogi. (Bukhari va Muslim Rivayat ka Khulasa)

{3} Imaan Ka Asar Zindagi Ke Mamlat Par

Rasulullah ﷺ ke is farman ka matlab ye he ki jo shaqs Allah ke hukuk aur bando ke hukuk jin ki puri list Allah ki kitab me he ada nahi karta us ka Imaan pukhta nahi he aur jo shaqhs kisi baat ko nibhane ka vada kare

phir usse na nibahe, us vade ko pura na kare, vo deendari ki nemat se mahrum he jis ke dil me Imaan ki jade mazbut jami hoti he vo tamam hukuk ki adaygi me imandar hota he kisi hak ki adaygi me vo khayanat nahi karta, isi tarah jis adami ke andar deendari hogi vo ahad ko marte dam tak nibahega, yaad rahe ki sab se bada hak Allah ka he, us ke Rasul ka he us ki bheji hui kitab ka he aur sab se bada ahad vo he jo adami apne Allah se aur us ke bheje huve nabi se aur nabi ke laye huve deen se karta he. (Mishkat An Anas rd, Rivayat ka Khulasa)



{4} Imaan Ka Asar Akhlak Par

Rasulullah ﷺ ne farmaya Imaan ye he ki adami Allah ki rah apne liye pasand kare aur us rah me jo kathinaiya aye unko bardast kare aur Allah ke sahare aghe badhta jaye (ye sabar he) aur adami apni kamaai Allah ke mohtaj va besahara bando par Allah ko

khush karne ke liye kharcha kare
aur kharcha karke khushi
mehsus kare (ye samahat he).

(Muslim an Amar Bin Abbas rd, rivayat
ka Khulasa)



{5} Kamil Imaan Ki Nishaniya

Rasulullah ﷺ ne farmaya ki Aadmi apni tarbiyat karte karte is halat ko pohuch jata he ki vo jis se judta he aur jis se katta he, Allah ki khushnudi hasil karne ke liye usse judta aur katta he, deen ke liye kisi se mohabbat karta he aur kisi se nafrat, uski mohabbat aur nafrat kisi jaati garj aur duniyavi fayde ke liye nahi hoti, jab aadmi ki ye halat ho jaye tab samjho ki uska Imaan mukammal huva. (Bukhari An Abi Umama rd, Rivayat ka Khulasa)

{6} Imaan Ki Mithas Haasil Hona

Rasulullah ﷺ ne farmaya ki Allah ki bandagi me apne aap ko dekar aur islami shariyat ki pervi karke aur apne aap ko Rasulullah ﷺ ki

rehnumayi me dekar puri tarah mutmain he, uska faisla he ki mujhe kisi aur ki bandagi nahi karni he, aur har halat me islam par chalna he, aur Rasulullah ﷺ ke siva kisi dusre insaan ki rehnumayi me zindagi nahi gujarni he, jis shaqhs ka haal ye ho jaye to samajlo ki Imaan ki mithas usne pali. (Bukhari, Muslim; An Abbas rd, Rivayat ka Rivayat ka Khulasa)

